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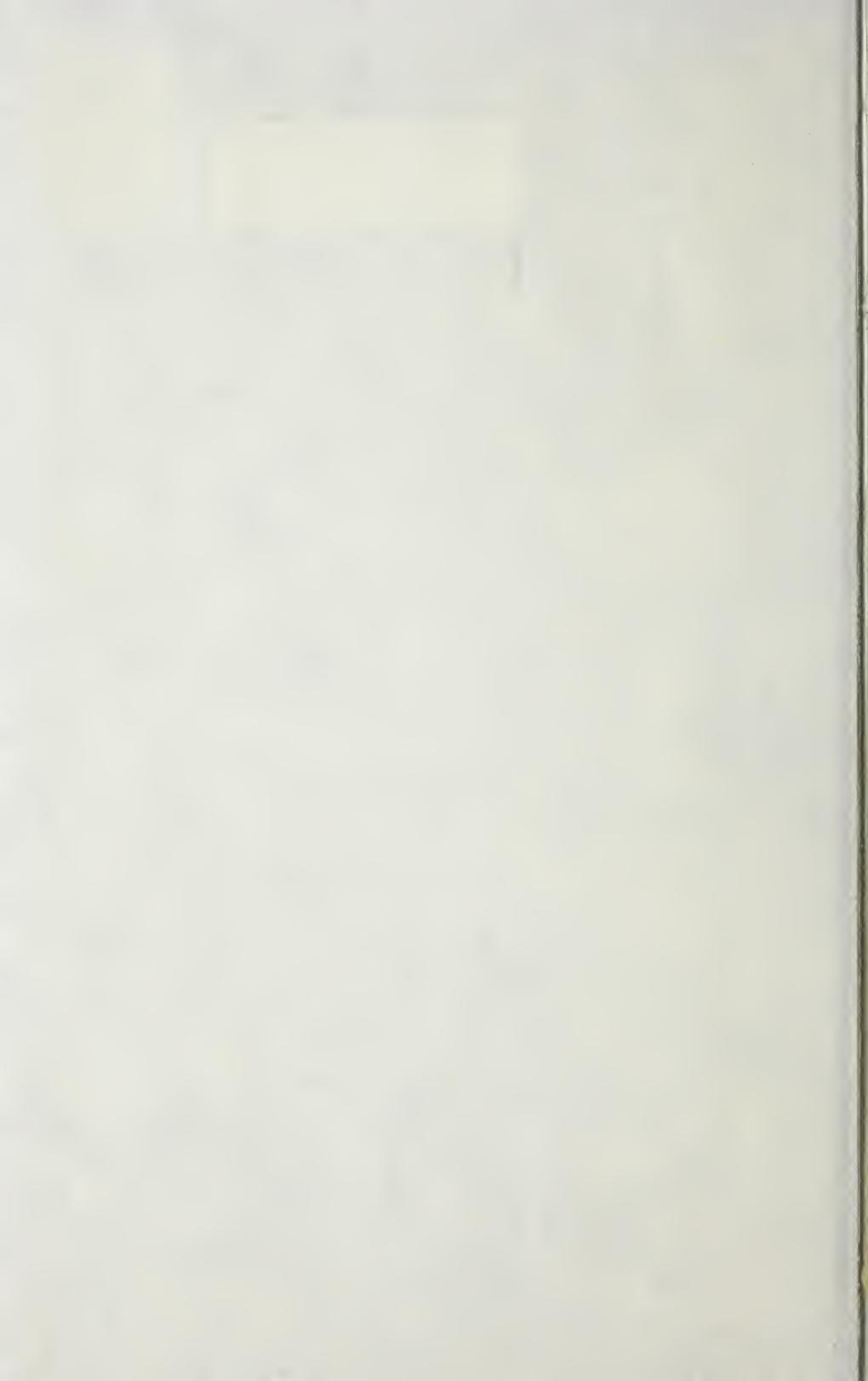
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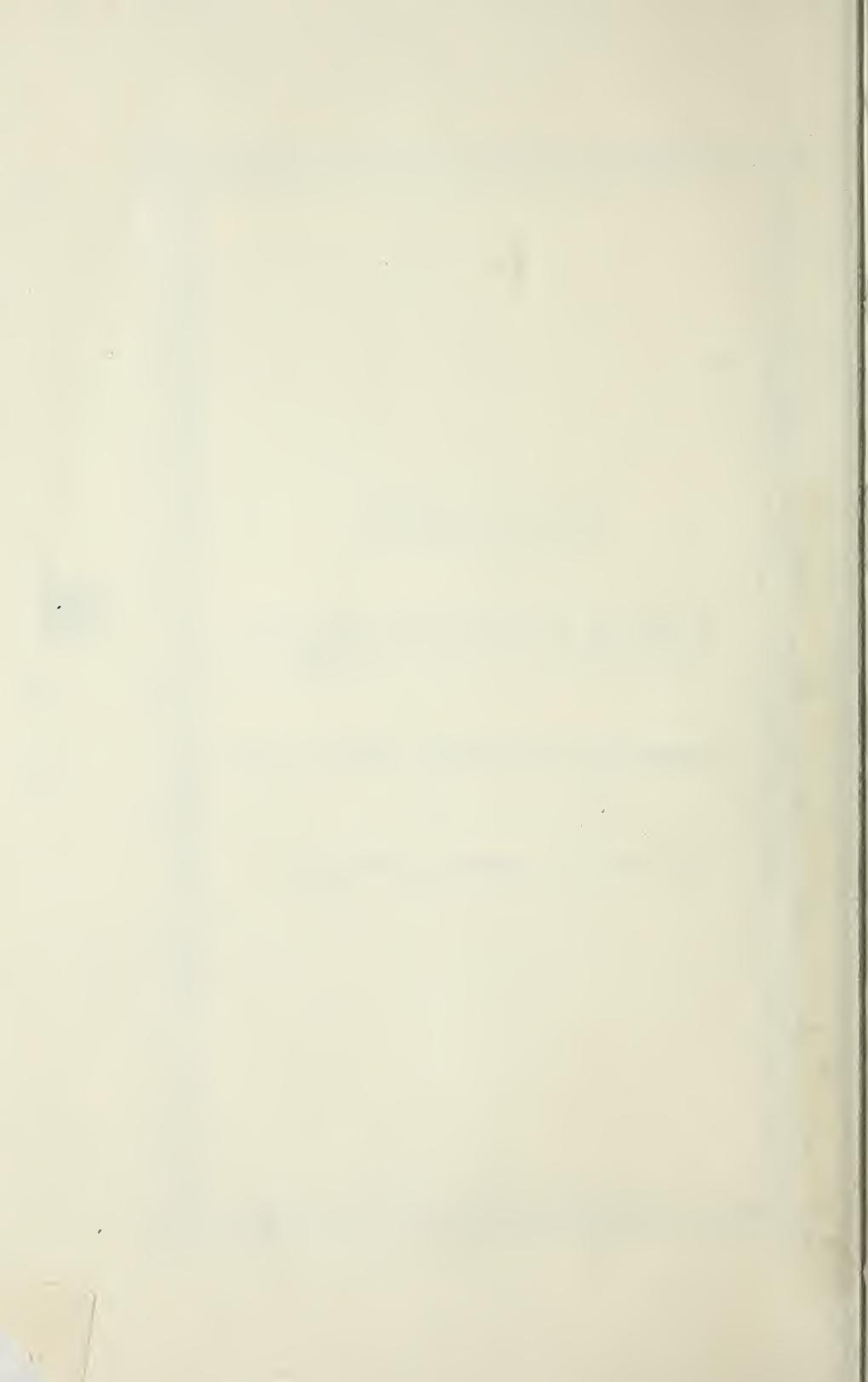
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HISTORY  
OF  
**GREENSBORO:**  
A SEMI-CENTENNIAL DISCOURSE.

BY REV. JAMES P. STONE.



S. J. S.

A  
HISTORY  
OF  
GREENSBORO,  
AND THE  
CONGREGATIONAL CHURCH.

A SEMI-CENTENNIAL DISCOURSE,

DELIVERED NOVEMBER 24, 1854.

BY REV. JAMES P. STONE.

PUBLISHED BY REQUEST OF THE CHURCH.

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2295496

## SERMON.

REMEMBER THE DAYS OF OLD, CONSIDER THE YEARS OF MANY GENERATIONS: ASK THY FATHER AND HE WILL SHOW THEE; THY ELDERS, AND THEY WILL TELL THEE.—DEUT. 32: 7.

TELL YE YOUR CHILDREN OF IT, AND LET YOUR CHILDREN TELL THEIR CHILDREN, AND THEIR CHILDREN ANOTHER GENERATION.—JOEL 1: 3.

THAT the providential dealings of God with his creatures, his mighty works, and the wonders he hath wrought, not only among nations and kingdoms mighty and great, in gone by centuries, but also among the people of individual townships, communities and churches, should be recorded and occasionally rehearsed in the hearing of the people, is certainly very proper, and should we not add, highly important. From a review of the past we may learn wisdom for the future. For not only is it true that “history proclaims universally the greatness of the Almighty, his power, his justice, and above all, the admirable wisdom with which his providence governs the universe,” but also that it shows to man his dependence, his duties and obligations, and what particular courses under any given circumstances it were the part of wisdom to pursue. Especially should the young, who are soon to come upon the stage of public life, and to occupy stations of influence, authority or trust, listen to the teachings of history. Nor should they fancy that while the history of empires and states is important, the history of smaller communities, or of single townships, can be of no avail. It is well to know something of the events that have transpired in our own immediate vicinity, as well as in regions far remote; of matters concerning which our fathers

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can inform us, as well as of events recorded by historians of former ages.

Hence the wisdom of the direction in the passages of Scripture which I have used for a text, and hence also that language of the Psalmist, "One generation shall praise thy works to another, and shall declare thy mighty acts." And how frequent are historic reminiscences in the sacred volume. How often do the Patriarchs recount God's dealings with them and their fathers. And see, too, how Moses from time to time leads back the minds of his people to the events of former years; reminding them not only of the promises of God to the fathers, but of the wonderful manner in which many of those promises had been fulfilled. Hear him tell of the former condition of Israel in Egypt, and how God heard their groanings and remembered his covenant, and brought them out of the house of their bondage with a stretched out hand and with a mighty arm. In like manner Joshua, emulating the example of Moses, often gave to the people lessons of sacred history. So also Nehemiah and Ezra were wont to use history as a means of instructing, influencing, reforming or controlling the people for whose welfare they labored and prayed. If we look into the New Testament, there also are we presented with much of history. Allusions to historic facts are very frequent, both by our Savior and the apostles. The great sermons of Peter and Stephen are mainly made up of history. Certainly, then, it cannot but be right and proper, that important items of history should be gathered up from the rubbish of by-gone days, carefully recorded, and on suitable occasions rehearsed in the hearing of the people, by those whose duty it is to stand before them as religious teachers.

The present, as it seems to me, is one of those suitable and fit occasions. This day our Church enters upon its second half century. This then is, with us, a semi-centennial occasion. And is it indeed true that a whole half century of the exist-

ence of this Church is gone, and gone forever? In the estimation of the fathers and mothers among us, who can well remember its birth day, how brief the period! In what quick succession have the years, one after another, flitted by, till all are gone! How short to some the time appears! And yet it has gone, and gone forever; and with it the great majority, nay, almost *all*, of those who at the beginning of this period were living and moving as members and pillars in society here. A few, a very few of these, however, still remain, and from their lips have been related to me most of the items of historic interest, which, having written down, I propose to state in your hearing this day. "Tell ye your children of it, and let your children tell their children, and their children another generation."

One hundred years ago, this town and all this region of country was a waste howling wilderness. Then the red man of the forest might here erect his wigwam, pursue his game, or launch his light canoe upon our ponds or lake, with no fear of being molested or troubled by men boasting a higher degree of civilization; or in his absence, the wild bear, the deer, and the moose might roam through these forests unscared. But time rolls on, and anon new visions meet the eye. The sound of the axe is heard, announcing the approach of civilized men. The red man retreats, and the wild beasts retire. The thick forest is soon converted into a fruitful field, and neat and comely dwellings succeed the smoky wigwam. What scenes transpired, of strife and bloody conflict, among the savages who once roamed through these forests and dwelt upon the shores of this lake, no mortal now can tell. All these, if ever they occurred, are buried in oblivion. But we have to do with events which have transpired since those remoter and darker ages.

From all that we can gather, it seems that as early as during the year of our Lord 1776, in the midst of the Revolutionary

struggle, the road was commenced, which was afterwards extended and called the Hazen road. This commencement was made by Gen. Bailey.\* In 1779, this road was continued and made passable fifty miles above Peacham, through Cabot, Walden, Hardwick, Greensboro', Craftsbury, Albany and Lowell, by Gen. Hazen, who then came to Peacham with a part of his regiment, as he said for the purpose of completing the road previously commenced by Gen. Bailey, that an army might be sent through for the reduction of Canada. Upon this road were erected, at different points, block houses, which were designed to serve as forts. One of these was in this town, on the western side of our beautiful Caspian, near where is now the residence of Mr. Merrill Williams. This road, though never passed over by any great army for the reduction of Canada, was nevertheless opened, not in vain. To the pioneer settlers of the hitherto unoccupied townships lying upon its course, it was of essential service.

It should here be observed that though we cannot speak of Greensboro' as having been the scene of any great battles, or as having been passed over by any thing like an army,† yet incidents have occurred here of a character worthy of record. Do all your children know that in Greensboro' men have fallen by savage hands? that our soil has been enriched by revolutionary blood? On the western shore of our lake repose the ashes of Bliss and Sleeper. No monument has ever been erected sacred to their memory, and the traveler passes near the spot without being reminded, or so much as knowing that there once fell, nobly, in the service of our country, two of her worthy sons. These, however, were not, as some suppose, of Hazen's troops. He, in the fall of the same year in which the

\* In 1776 several companies belonging to Col. Beedle's regiment marched through Peacham to Canada, upon snow-shoes, on a line run in 1774. The same spring Gen. Bailey had orders to open a road from Newbury to St. John's, for conveying troops and provisions into Canada. He laid it out from Newbury to six miles above Peacham, when the news arrived that our army had returned from Canada, and the undertaking was abandoned.

† If we except the companies of Col. Beedle's regiment; and whether they passed this way or not is uncertain.

road was opened, abandoned all his block houses, except one twelve miles this side of Peacham, probably in Walden, which he committed to a sergeant's guard, and marched to the south. In the spring of 1780, Capt. Aldrich came to Peacham, built a small picket around the house of James Bailey, and then the block house, above referred to, was abandoned. And in the fall of the same year Capt. Aldrich, too, marched south, leaving the inhabitants of Peacham and vicinity, scattered as they were, and few, very few in number, to take care of themselves. On the following March, (1781,) a party of the enemy from Canada, came at night upon the inhabitants of Peacham, and made prisoners of Jacob Page, Col. Johnson, and Col. Elkins, then a youth. During the following summer, Capt. Nehemiah Loveland was stationed with his company at Peacham. In September, he sent a scout of four men up the Hazen road. They came as far as Greensboro', and while here, occupying the block house above referred to, in an unguarded hour, while at a little distance from the house, were attacked by a party of Indians who were lying in ambush, and two of them,—Bliss and Sleeper,—were slain and scalped. The other two making no resistance, were led captive to Canada, and were soon prisoners with Col. Elkins in Quebec.

It was not till several years after this that attempts were made for permanent settlements here; for, although the township was, in November, 1780, granted, and on the 20th of August, 1781, chartered to Harris Colt,\* and sixty-six associates, yet it is not known that white men for years subsequently often visited this wilderness save in the capacity of huntsmen. "The mighty hunter," Lyford, spent much time in this vicinity, having his camps at different points upon the shores of our lake, and the precise location of some of them can be pointed out to the visitor at this day, where moose bones† and charcoal

\*From whom the town was at first called "Coltskill." The name was afterwards changed to "Greensboro'," in honor of Mr. Green, another of the proprietors, and as being more euphonious.

†Moose were formerly very abundant in these forests. An aged friend remembers that twenty-three were taken in Minden during the winter of 1790, principally by hunters from Cabot.

are found in considerable quantities. Near one of these spots, on the farm now owned by Mr. Lincoln, is a spring of water which still bears the name of the "Lyford spring."

It was in one of these Lyford camps, that in the year 1787, the Rev. Messrs. Tolman and Wood found shelter as they spent three days in this wilderness, encamping upon the shore of our lake, and offering fervent and earnest prayer to God for the future inhabitants of the place, that they might be a people virtuous and pious and blessed of the Lord. Thus was this soil consecrated, and Jehovah invoked to be the God of those who should afterwards inhabit here; while as yet not a single building was erected, not a field cleared, and while not a single human being could say, this is my home. In December of the following year, (1788,) was held, at Cabot, a meeting of the proprietors of Greensboro', in attempting to attend which, one of them — Timothy Stanley, — lost a portion of his foot by frost. No surgical instruments being at hand, his toes and the lower part of his foot were removed by means of a mallet and chisel, and that too quite successfully.

During the following spring, settlements were commenced in Greensboro'. From Newbury, then called Coos, came hither, sixty-five years ago last spring, Messrs. Ashbel and Aaron Shepard with their families. In coming from Cabot, the women had to proceed on foot, and all the furniture belonging to the two families was drawn on three hand sleds. The families consisted of five persons, viz: Ashbel Shepard and wife, and Aaron Shepard and wife and one child. Ashbel commenced on what is at present known as the "Rand farm," now occupied by Mr. Guilford. Aaron went into the block house formerly designed as a fort, and occupied by the scouting party, two of whom were slain by the Indians.\*

But in August, Mr Aaron Shepard with his family returned to Newbury, leaving his brother Ashbel and wife through the

\*The Indians did not entirely forsake these parts, till after settlements had been commenced here. Some of the first settlers were frequently visited by some of them.

winter as the sole inhabitants of the town; during which time their nearest neighbors were the families of Mr. Beujamin Webster in Cabot, and Mr. Nathan Cutler in Minden, (now Craftsbury,) six miles north, where is now the red house at Craftsbury east hill, occupied by Mr. Harriman. At the same time, Col. Crafts and Mr. Trumbell having for the winter left Minden, the Cutler family was the only family in that town; and the two constituted, for a time, the entire population within the present limits of Orleans County. During that dreary and lonely winter, Mr. Shepard brought all his grain from Newbury, a distance of more than fifty miles, sixteen miles of which he drew it on a hand sled upon snow four or five feet deep. In the same manner also, he drew hay for the support of his cow, from a beaver meadow of wild grass, three miles distant. During this season of loneliness, the two families in Greensboro' and Minden were cheered by an arrival, not of the ears, nor of a stage coach, nor yet of a chaise, wagon or sleigh, but of a hand sled, drawn by three cheerly young men, and bearing upon it a precious burden,—a healthful, comely girl of not quite fourteen years. Her name was Mary Gérould. She was a step-daughter of Mr. Cutler, of Minden. From Sturbridge, Mass., where a year before she was left by her parents for the purpose of attending school, she was, in January, 1790, brought on her way by Col. Joseph Scott, as far as Ryegate, Vt. Having been detained some two weeks at Ryegate, at the house of Squire Page, she was by him conveyed to the house of Dea. Elkins in Peacham. After a delay there of another two weeks, she was enabled to advance a little further. Hon. Aaron Robinson, of Bennington, brought her to the house of Squire Levensworth, in Dewey's Gore, which now constitutes parts of Danville and Peacham. There she was subjected to another delay of ten days, when she came on horseback to the house of Leftenant Lyford, on Cabot plain. Next morning, she proceeded, as before described, towards Minden, drawn by

Jesse Levensworth, Josiah Elkins, and Obed Cutler, a son of her step-father. The party reached the house of Mr. Shepard, the only house between Cabot and Minden, about noon. • It hardly need be said that Mrs. Shepard, in the absence of her husband for a hand sled load of hay, gave them a hearty greeting, and as comfortable a dinner as circumstances would allow. Cheered and refreshed, the party proceeded on their way, and just as the sun was going down, reached the house of the parents of Obed Cutler and Mary Gerould. For months previous to this, no female had been seen by Mrs. Shepard or Mrs. Cutler. Who can express the joy of that mother, after such a season of loneliness, at such an arrival?—the arrival not only of a fellow-creature of her own sex, but of a tender and affectionate daughter. And who can describe the emotions which stirred the bosom of that young female, after a dreary and lonely journey of weeks among strangers, and where much of the way human dwellings could not be seen for miles, on being permitted, in this wilderness, to behold the face and to receive the warm kisses of her own affectionate mother. Those families have long since passed away, but that daughter still lives. She is even now among us, as one of us, and known among our children and youth by the endearing appellation,

#### GRANDMA M STANLEY.

But to return. About the middle of March, Mrs. Cutler, prompted by a sense of duty as well as desire, visited her neighbor, Mrs. Shepard, making the trip with her best carriage, the hand sled; and with her she remained some little time. During this visit, on the 25th of March, 1790, Mrs. Shepard became the joyful mother of the first white child ever born in Greensboro', and probably within the present limits of Orleans County, viz: William Scott Shepard, who is supposed to be now living in Southport, Wis. To him the proprietors voted one hundred acres of land,—the land, I am told, now owned and occupied by Mr. William B. Sawyer.

About this time, Mr. Aaron Shepard and family, who had left town the summer previous, returned, and with them Mr. Horace Shepard and family, who began on what has since been called "the Ring farm," lying on the road leading from Mr. Williams' to Mr. Cook's. Thus were there in town three families instead of one. At or near the time of the coming of these families, came also,—some of the way, it is said, on foot, or otherwise upon a hand sled,—Miss Susan Shepard,\* a sister of the three brothers, to reside in the family of Ashbel Shepard, as helper and nurse.

The same year also, came Timothy Stanley, and erected, near the outlet of our Lake, a saw-mill,—the first mill of any description ever erected in this town, and, unless we make an exception of the saw-mill built by Col. Crafts in Minden, the first within the present limits of Orleans County. Soon came also Mr. Joseph Stanley, in the capacity of blacksmith, and put up a shop; and during the following year, (1791,) arrived Mr. John Law, Dea. Peleg Hill, Peleg Hill, Jr., and James Hill, and their families, and probably some others; about which time a grist-mill was erected by Timothy Stanley, who, early in the following year, (1792,) was married to Miss Eunice Huntington, of Shaftsbury, whom he brought hither, having previously built a log house near the spot where now stands the house of Mr. Ingalls. Quite a number of families were now fairly settled here, and on the 29th of March, 1793, the town was organized, the first town meeting being held at the house of Mr. Ashbel Shepard,

The precise time of the arrival of each of the first settlers, it is difficult to ascertain. But we now fall upon another item of history, by which we are enabled to ascertain pretty nearly who were the dwellers here in 1793. That year, on the 25th day of July, in a frame house standing where is now Major Waterman's garden, was a wedding,—the first in all this sec-

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\*Afterwards the wife of Col. Levi Stevens.

tion of country. Mr. Joseph Stanley, of Greensboro', and Miss Mary Gerould, of Craftsbury, were then and there duly joined in marriage, by Timothy Stanley, Esq. As there was no minister or qualified justice in Craftsbury, and as the couple were to reside in Greensboro', it was arranged that the wedding dinner should be at Craftsbury; after which the parties, upon horses which for the occasion had been procured at Peacham, proceeded to Greensboro' for the marriage ceremony. To this wedding all the inhabitants of the town were invited, and it is believed, with the exception of five adults and a few children, attended. Mr. and Mrs. Smith, who lived near Craftsbury, and Ashbel Shepard and Levi Stevens, who had gone to Newbury to obtain provisions, and also Mrs. Vance, failed of being present. But there were present, as remembered by Mrs. Stanley, Dea. Peleg Hill, Peleg Hill, Jr., and James Hill and their wives, Mr. John Law and wife, Capt. David Stone and wife, Capt. Timothy Hinman and family, Mr. Silas Davidson and wife, Mr. Aaron Shepard and wife, Mr. Horace Shepard and wife, Timothy Stanley, Esq., and wife, Mr. David Vance, Mrs. Ashbel Shepard, and Mrs. Levi Stevens, and perhaps some children. After the marriage ceremony at the house of the groom, the wedding supper was served up in good style, out of doors, in front of Judge Stanley's log house. This newly married couple constituted the fifteenth family in Greensboro'.\*

From this period, new settlers were from time to time coming in, and new roads were being opened, and fruitful fields began to multiply. According to Mr. Thompson, there were in the town, in 1795, twenty-three families and 108 persons. These were probably the families of the three Shepards, the three Hills, the two Stanleys, Col. Levi Stevens, who began upon the farm now owned and occupied by Mr. C. B. Field; Mr. David Vance, who first began a little north of where Mr.

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\*The second wedding in town, was that of Mr. Samuel Stevens, of Hardwick, and Miss Puan Millen, of Greensboro', at the house of Capt. David Stone. The bride was a sister of Mrs. Stone.

J. C. Ellsworth now lives, but soon succeeded Mr. Silas Davidson, where Mr. Thomas Smith now resides ; Mr. Jonathan Nay, where Mr. Obediah Glines now lives ; Mr. John Law, south of the present Field place ; Capt. David Stone, where Mr. Comings now lives ; Mr. John Carpenter, on the present Barkley place ; Capt. Timothy Hinman, on the O. W. Ellsworth farm ; Mr. Amos Smith, where now lives Mr. Amos Kate ; Mr. Amos Dodge, where Mr. Samuel Miller now lives ; Mr. Ichabod Daggett, above the north school house ; Mr. Jonathan Pettengill, where Mr. Macomber now lives ; Thomas Tolman, Esq.,<sup>on</sup> on the A. W. Williams farm, west of the Caspian ; Asahel Gould, where Mr. Whitelaw now lives ; Josiah Elkins, on the present Lincoln farm ; and Mr. Obed Cutler, on what is still known as the Cutler place.

Soon other names began to be known among the settlers. In 1796 came Mr. Walton as miller, and lived in the mill house. In 1797 came Dr. Samuel Huntington and commenced where Dea. Baker now lives ; near the same time, also, Mr. Salmon Elkins, and commenced where now lives Mr. Matthew Marshall, and, also, Mr. Amos Blanchard, where now lives Mr. H. S. Tolman. In 1798 came John Ellsworth, Esq., and commenced on the farm now owned by Mr. Lumsden. In January, 1799, came Mr. Aaron Farnham, and commenced near where Mr. McLaren now lives, and in February of the same year, Mr. Willard Lincoln, who succeeded Josiah Elkins, on the farm where Wm. W. Lincoln now lives. In 1800 Messrs. Hale & Strong, succeeded Capt. Hinman, who had previously removed to Derby. In March 1801, Mr. John Law having some time previously removed from his original pitch, was succeeded by Mr. Charles Cook, on the farm now owned and occupied by his son Charles Cook, Esq. During that or the following year came Asahel Washburn. His house stood upon the ground now occupied by the dwelling of Jabez Pinney, Esq.

About these years began also other settlers, among whom are remembered, Capt. Marvin Grow, afterwards Elder Grow, where Mr. Young now lives; Mr. Aaron Rice, where Mr. Whipple Rice now lives; Mr. Seth Eddy, near the present residence of Mr. George Miller; Mr. Jacob Babbitt, on what till recently has been known as the Babbitt Farm; Mr. James Rollins, who succeeded Nathaniel Johnson, on the place where Mr. David Rollins now lives; Capt. George Risley, at the Woodmansee place, recently occupied by John Sawyer, Esq.; Mr. Phipps, where Mr. John ~~Taylor~~<sup>Risley</sup> now lives; Mr. Elathan Gates, where Mr. John ~~Taylor~~<sup>Risley</sup> now lives; Mr. Peter Randall, on the place now owned and occupied by Mr. John Wilson; Mr. Moses K. Haines, on what is still called the Haines Farm, near to which soon came his father, Mr. Matthias Haines and family. Very likely other settlers came during these same years, whose names have not occurred to those of whom I have made enquiry.

Of the period which has elapsed since those early days we have not now time to speak. Suffice it to say, that the population has continued gradually to increase,\* public roads have been to a sufficient extent multiplied, † good order has in the general been sustained, the morals of the people to a great extent preserved, and general health, and in some instances, length of days, enjoyed.‡

The subject of education has not been entirely neglected. In the summer of 1794, in Aaron Shepard's barn, was gathered the first school ever taught in Greensboro'. The teacher was Miss Anna Hill, who also taught the following summer in the barn of Mr. Ashbel Shepard. In the same place soon after Miss Emma Stoddard taught a school. The third teacher ever

\* The population in 1830 was 734; in 1840, 883; and in 1850, 1098.

† The first road laid through the town after its settlement was the old road to Glover, sometimes called the Norton Road.

‡ Mr. Bush, who died March 15, 1845, is supposed to have reached within a few weeks of 115 years of age. Next to him in age should be mentioned Mrs. Susan Corlis, who died October 4th, 1860, aged 100 years and 15 days.

employed in town was Miss Jane Johnson, who occupied the first school house ever built in Greensboro',—and afterwards destroyed by fire,—which stood on the eminence between Mr. O. W. Ellsworth's and Mr. Josiah Hale's. From these small beginnings, schools have multiplied so that instead of one or two, we now have fifteen districts, in most of which are schools both summer and winter.

Religious organizations have been multiplied to a sufficient extent, but we regret to say are not all well sustained. Since the organization of this church in 1804, there have been formed in town a Baptist Church, Episcopal Methodist, Protestant Methodist and Wesleyan Churches, a Universalist Society and an Associate Presbyterian Church. The Baptist Church organized at an early date, was once somewhat large and for a time seemed prosperous. They first enjoyed for a season the ministerial labors of Elder Mason, of Craftsbury, and afterwards of Elder Marvin Grow, who was their regularly ordained pastor. But of that church there is at present almost nothing remaining. Many once connected with it removed their relation to the church in Hardwick ; but in this town, its organization has long since ceased to be maintained. We are sorry to observe also that the Methodist Churches are in a low condition, and maintain preaching but a small part of the time. The Presbyterian Church was organized January 13, 1845, at the house of Mr. John Taylor. It at first consisted of twenty members. On the day of organization, James Esden, Sen., George Smith and John Taylor, were chosen elders. Their neat and comely house of worship was finished in 1850, and dedicated by Rev. Dr. Bullion. About the first of October, of the same year, their present pastor, Rev. Gawn Campbell, was installed, having received a call during the previous December. Prior to Mr. Campbell's settlement, during the months of June, July and August, 1850, Rev. Mr. Chapin being unable to labor, the Presbyterian Church occupied the Congregational house,

the Congregational people worshipping with them; during which time they were favored with the ministerial labors of Rev. Mr. Fairley. Since Mr. Campbell's settlement, his people have been favored with general prosperity, and not a few have been added to the church, which now contains nearly eighty members.

Had we time we might speak of our pleasant little village, of its different merchants, mechanics and professional men, of the changes which have from time to time taken place, and especially of the conflagrations by which large business establishments have been laid in ashes; in one of which, on the 9th of August 1831, were destroyed the Town Records, on account of which is greatly increased the difficulty of my attaining to that accuracy which I would, in my present undertaking. And it would be well, had we time, to speak a little of the natural features and scenery and curiosities of our town and vicinity, of our beautiful ponds and our more beautiful lake, and especially would the children be interested to hear us tell how, on the 6th day of June 1810, one of the great ponds, lying partly in this town, but mostly in Glover, burst its bounds and ran away, sweeping off every thing in its course; refusing longer to empty its waters through a small channel into the Lamoille, but giving all, as it were at once, to the Memphremagog, through Barton River. And had we time it would be interesting to hear the fathers and mothers tell, in what families and in what forms Death first began to multiply its victims here; and how with sad hearts the few inhabitants assembled to commit to the dust the remains of the first adult person who was by death removed from their numbers, viz. Mrs. Hill, wife of Dea. Peleg Hill.\* And it would be interesting, as well as sad, to hear them describe the scenes of suffering and sorrow through which they passed during the year of 1802, when of seven families, fourteen persons were suddenly removed from

\* Her remains still sleep upon the farm of her grandson, Samuel Hill, Esq.

earth by Dysentery ;\* and how, when that disease had abated, small pox was introduced, occasioning much suffering, and of which two or three children died.† But of none of these things have we time now to speak, but having just alluded to them, we would say, "Ask thy fathers and they will show thee, thy elders and they will tell thee." And to the elders I would say, "Tell ye your children of it, and let your children tell their children, and their children another generation."

We come now to notice more particularly, and yet as briefly as may be, the history of the church upon whose fiftieth anniversary we are this day fallen. But first, let us here remark that from the first settlement of the town until the present hour, God has ever had a church in it. True, there was at first, and for many years, no regularly organized Christian body; but, with gratitude would we say it, the fathers of this town were Christian men. From the time when those ministers of the Lord Jesus, encamping upon this Lake shore, poured forth prayer to God for the future settlers here, and pronounced, as it were, a benediction upon this soil, and reared here an altar unto the Lord; this township has, by the great hearer of prayer, ever been held in kind remembrance. From the log cabin of Ashbel Shepard, prayer and praise ascended as sweet incense before Jehovah's throne. When a few families had settled here, Ashbel Shepard and Dea. Hill were wont to assemble the people upon the Sabbath, and at other times, for divine worship. At private dwellings at first, and afterwards in school houses, the fathers and mothers of Greensboro' were accustomed to meet and worship, long before this church was organized, generally without, but once in a great while with, the aid of a minister. The first of these ministers, remembered by an aged

\*These were the wife and three children of Col. Levi Stevens, three children of Wm. Sanborn, two of Timothy Stanley, two of Joseph Stanley, one of Capt. David Stone, one of Capt. James Andrew, and one of Stephen Adams. Mrs. Stevens was the second adult who died among the settlers.

†Children of James Hill and Jonathan Nay.

sister of the church, was Rev. Mr. Sparhawk, of Worcester County, Mass. Another remembers Rev. Mr. Strong, of Connecticut. But still here was no regular organization, no regular church, no administration of the ordinances, no power of church discipline, and there were no seasons of communion. Our pious fathers and mothers, perceiving the inconvenience and the wrong of all this, resolved upon becoming a regularly organized christian body.

Accordingly, on the 24th of November, 1804, just fifty years ago this day, in the store chamber of Messrs. Hale & Strong, twenty-one persons, hopefully pious, of whom nine were males and twelve females, convened for the purpose of being organized into a Christian Church. With them were present, at their request, Rev. Leonard Worcester, of Peacham, Rev. Samuel Collins, of Craftsbury, and Elder Amos Tuttle, of Hardwick, and other Christian friends, members of Congregational and Baptist Churches out of town, to witness the solemn business about to be transacted.

Rev. Mr. Worcester offered a solemn and pertinent prayer. Then in the presence of these witnesses, the individuals who were to constitute the Church of Greensboro', gave to each other some account of their religious experience, and the reasons of the hope that was in them ; after which they were banded together in a Christian form as a Church of Christ. The names of the persons that day organized into a Church were : Seth Eddy, Ashbel Shepard, William Sanborn, Matthias Haines, John Phips, Ephraim Strong, William Sherburne, George Risley, David Johnson, Zilpha Ring, Sarah Haines, Elizabeth Eddy, Dorothy Lincoln, Elizabeth Sanborn, Sally Ellsworth, Clarissa Strong, Peggy Sherburne, Mary Gates, Abigail Haines, Rebecca Haines and Sally Johnson.

On the same day, this little band made choice of Ashbel Shepard as moderator, Ephraim Strong, clerk, and Seth Eddy as deacon.

The next day, which was the Sabbath, Rev. Leonard Worcester being present, the Church publicly assented to their articles of faith,—the very same still in use,—and took upon themselves the covenant, and were, by Mr. Worcester, declared to be “a regularly organized Christian Church.”

To this little band, others were soon added. In June, 1805, George Risley, Jr., was received; and in April, Asahel Washburn; and before the close of the year, Horace Risley, Mary Shepard, Abigail Chamberlin, Israel Bill, Elizabeth Nay, Aaron Farnham, Florilla Farnham, Peter Farnham, Catherine Farnham, Betsey Parmelee, Mary Bill, Sally Libbe, Obed Cutler and Azubah Cutler,—making the whole number, up to the close of the year 1805, 40 persons.

Then followed, it would seem, a season of darkness; for from the records it does not appear that another name was added to the list of members till September, 1809, a period of three years and eight months. But it should be noticed with gratitude that most of the years that have since then rolled away, have witnessed at least some accessions to this band of professed believers. The greatest numbers, however, were received during the years 1810, 1817, 1831, 1840, 1851, and 1854, during which years, respectively, were received, 19, 57, 29, 17, 35, and 23 persons; making a total for these six years of 180.

It may be proper here to remark, that the whole list of names upon the catalogue of the Church, from the time of its organization up to the present date, numbers 326. But of these, a very few have been twice recorded, the persons having been either dismissed or excommunicated and afterwards received a second time.

Dividing the half century into periods of ten years each, it may be observed, that during the first ten years, 84 names appeared upon the Church list; during the second ten years, 75; the third, 54; the fourth, 37; the fifth and last, 76. Of these, 64 have been added during the last four years.

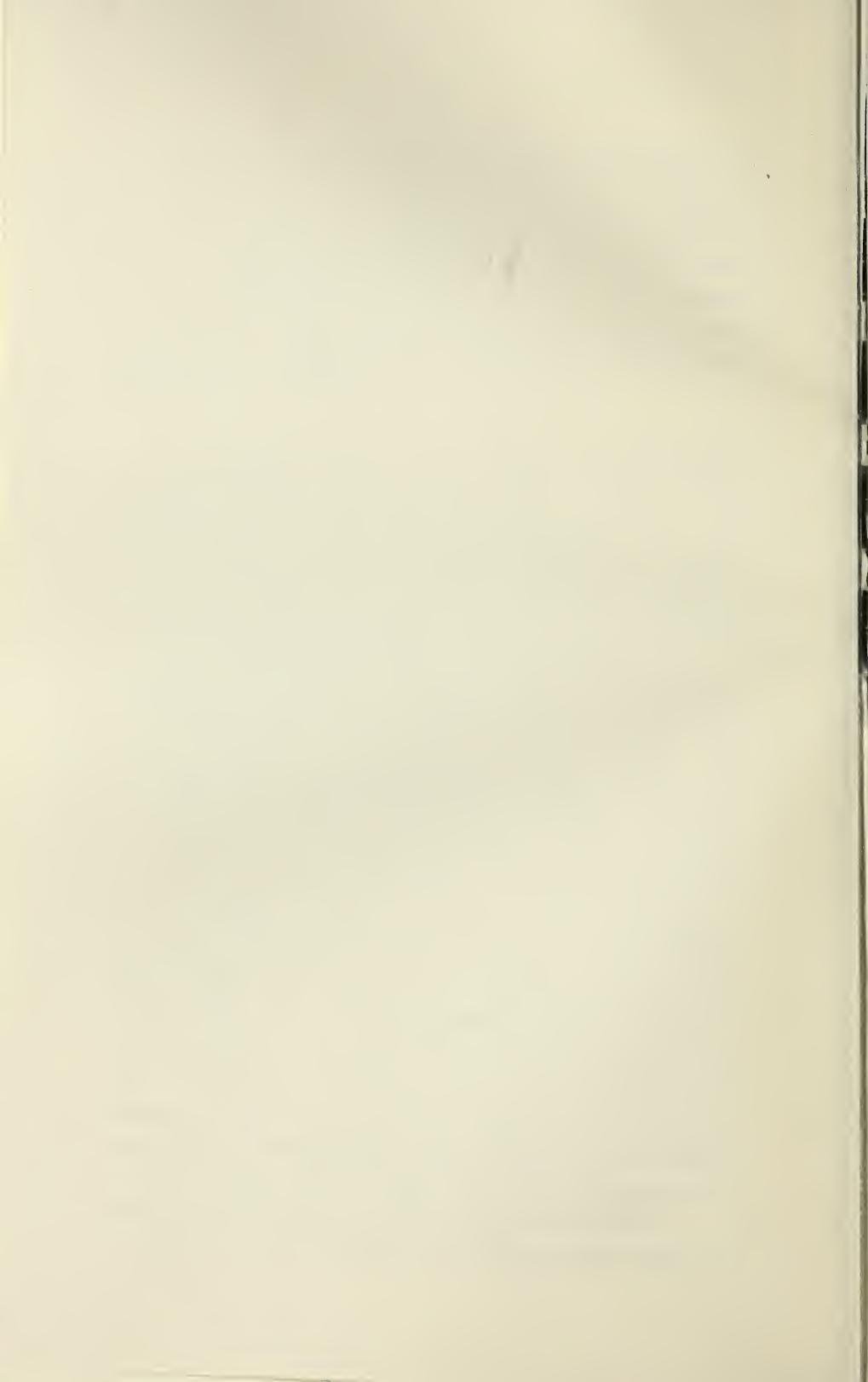
But while additions have been not a few, the removals have also been many. From the records it appears, as nearly as can be ascertained, that 134 have been dismissed or informally connected with other churches; and that 63 have, while members, been removed by death; and that 11 have been excommunicated; making our whole number of members at the present time, 118. Of these, 45 are males and 73 females, and 22 are non-residents.

Although this Church was not, during the earliest years of its history, favored with the constant labors of a pastor; and, though for the most part without any thing more than occasional preaching, yet it is gratifying to observe how regularly and constantly public service has by it been maintained from its very beginnings to the present time. It is interesting to read upon the records such minutes as the following :

" March 4th, 1805. The church met at the house of John Ellsworth, Esq., and appointed Dea. Seth Eddy, Ashbel Shepard, Ephraim Strong, George Risley, William Sanborn, and Asahel Washburn, to pray in public religious meetings; and Bro. Ephraim Strong, clerk of the Church, to read the psalms and sermons when we have no minister." Three years later, viz., March 8, 1808, it is recorded, "The Church made new choice of persons to lead in prayer in public meetings, viz., Dea. Seth Eddy and Bro. Ephraim Strong." "Sept. 8, 1808. At a meeting of the Church at Bro. Farnham's, in consequence of the death of Bro. Ashbel Shepard, Dea. Eddy was chosen standing moderator of the Church, and Bro. Strong being about to remove to Connecticut, Bro. Aaron Farnham was chosen clerk in his room; and Bro. Aaron Farnham and William Sanborn were appointed to take the lead in public worship, with Dea. Eddy; and Bro. Asahel Washburn was appointed to read the psalms and sermons, when we have no minister."

From the above, it appears that the Church never entertained





the idea of dispensing with public worship when no minister was with them. Minister or no minister, there must be public religious service every Lord's day; and that there might be no failure, but that every thing might be done decently and in order, it was well understood who should from time to time perform the different parts of divine service, when without preaching. Nor had they meetings on the Sabbath only, but the regular monthly Church meetings were well sustained, and also, in general, prayer meetings during the week.

Such a Church, of course, would not be always without preaching. Such a people would use the means in their power to obtain preaching; and to such, the great Head of the Church would be pleased to send, from time to time, his servants to break unto them the bread of life. Accordingly, we find, ever and anon, some notice of a visit from a minister or missionary. Among the names of those occasionally here, previous to the settlement of Mr. King, may be found the names of Worcester, Collins, Day, Fitch, Swift, Davis,\* Carpenter, Thompson, Cleaveland, Lyman, Kellogg and Smith.

"Jan. 13, 1809. At a business meeting of the Church, Rev. Leonard Worcester in the chair, Rev. Salmon King, missionary from Connecticut, being present, the Church voted that he be requested to sit with, and give us his assistance and advice." Mr. King, in this meeting, led in prayer. Some eighteen months after this, we find the Church taking measures for Mr. King's settlement with them as pastor. A council for this purpose was convened at the house of Ashbel Hale, Esq., July 10, 1810; and on the following day, Mr. King was publicly installed pastor of this Church, the services being held out of doors, under a bower prepared for the occasion, near the old south school house. Rev. John Waters, a missionary, offered

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\*The following is from the report of Rev. James Davis to the Missionary Society in 1804. After speaking of visiting 40 towns in this mission, and preaching 127 sermons, in 16 weeks, he adds: "The Lord has been pleased to grant showers of divine grace upon the people of Berkshire and Greensboro'. Prayerless families have been made to consider it their privilege to offer up morning and evening sacrifice, and numbers have hopefully been brought out of darkness into God's marvelous light."

the opening prayer; Rev. Leonard Worcester preached the sermon; Rev. John Fitch offered the installing prayer; Rev. James Parker gave the charge; Rev. Chester Wright expressed the fellowship of the churches; Rev. Luther Leland offered the closing prayer.

From the minutes of the council it appears that Mr. King had previously been a pastor in East Hartford, Ct.\*

Mr. King's pastoral relation continued three years, six months and ten days. His labors were in general acceptable and useful, as much so as could be expected under the circumstances, preaching as he did at different places, for the most part alternating between the north and south school houses, but occasionally preaching elsewhere, there being as yet no meeting house in the town.

While here, Mr. King built, and for a time resided in the dwelling house now owned and occupied by Mr. Henry Blake. During his ministry, eighteen were received into the church, and some disciplinary labor performed. But like other ministers, he was subjected to trials, and on the 25th of January, 1814, was convened an ecclesiastical council, by which the pastoral relation between Mr. King and this church was dissolved. At that council were present, Rev. John Fitch, of Danville, Rev. Nathaniel Rawson, of Hardwick, and Rev. Luther Leland, of Derby, and their delegates. From the minutes of that council, it appears that the ostensible reasons of Mr. King's dismission grew out of a want of a competent support.

Soon after Mr. King's dismission, viz., April 24, 1814, Dea. Eddy was again chosen moderator, and Thomas Tolman, Esq., clerk, and the two requested to select sermons to be read on the Sabbath. From this time till February, 1819, the records were neatly and fairly kept, in the hand writing of Thomas Tolman, Esq., when appears the following minute: "Voted,

\* Mr. King was a native of Connecticut; graduated at Yale College, in 1796; studied theology with Rev. Charles Bachot, of Somers, and was five years pastor at East Hartford, before he came to Vermont. After leaving Greensboro', he went to Pennsylvania, and was settled at Warren, near Silver Lake.

that the resignation of Bro. Tolman, of the clerkship of the church, be accepted ; and thereupon the brethren proceeded, by ballot, to the choice of a new clerk, when Bro. Ashbel Hale was declared to be duly elected. *Attest, Thos. Tolman, late clerk.*"

From this time till September, 1825, the doings of the church are fairly recorded, over the signature of *Ashbel Hale, scribe.* During this period of eleven years and more, the church was favored with only occasional preaching. But still the little band held on their way. Nor were they, during these years of deprivation and toil, without some special manifestations of the favor of the Most High. Some still with us, well remember that rich display of God's power to save, about the year 1817, during which no fewer than fifty-seven persons were added to the church ; and that, too, while not favored with the constant labors of any minister. Godly men were, indeed, occasionally here.\* They helped as they could ; having charges elsewhere, and duties to perform in other fields. But the members of the church were prayerful and active, ready unto evry good word and work. The labor done was mainly done by the church, moved to action by an influence from on high. That work was preeminently the work of the Holy Spirit.

One powerful instrumentality, if I am correctly informed, was that of Sabbath school instruction. Upon the Sabbath School, which was first organized about three years prior to this, was poured, in rich measures, the blessing of Heaven.† Long live the memory of the worthy men who first brought it into being, and with pious and humble zeal so long and so successfully labored in this department of Christian enterprise. Their children and their children's children shall call them blessed. Generations yet unborn shall honor their memory.

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\*An aged brother mentions, as occasionally helping in this revival, Rev. Messrs. Goddard, Williston, and Waters.

†This is supposed to be the first Sabbath School ever organized in Vermont. See Appendix.

But to return to the thread of history. The church meant to be faithful. It had its trials, but it was not without its consolations also. It had its dark hours, but then, there were occasionally sunny days. Wayward brethren sometimes caused trouble and sorrow ; but faithful labor for their recovery, for the most part, proved successful, and then there would be rejoicing as if a lost sheep were found. And as before stated, some ministerial labor was here bestowed. Of the ministers who, during these several years, preached more or less frequently to this people, sometimes at the north school house and sometimes at the south, may be found the names of Hobart, Goddard, Williston, Randall, Davis, Lawton, Bingham, Low, Clement Parker, James Parker, Levi Parsons, and perhaps once in a great while, Worcester of Peacham, Washburn of Royalton, Lyman of Brookfield, Wright of Montpelier, and probably others whose names have escaped my notice. Oftenest, it would seem, were the people favored with the labors of Rev. James Hobart, who, for a time, appears to have taken a kind of oversight, administering the sacrament once in three months. Next to him, as to the frequency of his visits, perhaps we should mention the name of Goddard, a man whose praise was in all the churches.

But by and by Providence opened the way for a regular ministerial supply. Rev. Kiah Bailey, for many years the minister of New Castle, Maine, came into this vicinity, in 1825. An invitation was extended to him, in September of that year, to become the regular supply, or pastor of the church and society in Greensboro', with the promise that the subscription for his support should amount to, or exceed, \$200 annually. This invitation was, by him, accepted, and he at once entered upon his labors. From this period till March, 29, 1829, the records of the church were kept by his hand ; and generally over the signature of "Kiah Bayley, *Pastor.*" Mr. Bayley labored faithfully and acceptably. It was during his ministry, that

this meeting house, the first ever built in town, was erected and dedicated. Upon the records, under date of August 26, 1827, is the following minute : "The church requested their pastor to preach the sermon at the dedication of the meeting house, and appointed Brothers Hale, Conant and Rand a committee to unite with the committee of the parish, or proprietors, in making such arrangements for the dedication as they may think proper, and to superintend the religious transactions of the day." Signed, "Kiah Bayley, *Pastor.*"\* After this, the hand writing of Mr. Bayley no longer appears, but upon the church book is again found the hand writing of Ashbel Hale †

The Church being again without a regular ministerial supply, we find upon the records the following : "July 6, 1829. At a regular meeting of the church, held in the meeting house, Dea. Conant, moderator, after prayers as the monthly concert, voted, that Ashbel Hale be the clerk of the church for the time being, and that Ezekiel Rand and Ashbel Hale assist in carrying on the meetings on the Sabbath, in the absence of the deacons."

We next find the desk supplied for a time by Rev. Lyman Case ; after which, there was for a while only occasional preaching, by Rev. E. W. Kellogg, Rev. Amariah Chaudler, Rev. R. Page, and others, till about May, 1833, when appears the name of Rev. Jacob N. Loomis, who seems to have acted as pastor during that and the following years.

But near the beginning of the year 1835, appears upon the records, as acting pastor, the name of Rev. William A. Chapin. After having labored with this people for six years, he was publicly installed as pastor by an ecclesiastical council, at which were present, Rev. James Johnson, of Irasburg, Rev. E. R.

\*The request was complied with, and the house dedicated by Mr. Bayley, assisted by Mr. Mason and Mr. Loomis, as remembered by many ; but upon what day, I cannot ascertain.

†Mr. Bayley yet lives, and though for many years he has been unable to preach, still his prayers for the welfare of Zion are unceasing, and his pen can yet speak, and does often and ably speak on various topics, but especially <sup>Gen. 20-1841</sup> in behalf of the down trodden and oppressed of our land.

Kilby, of Albany, Rev. S. R. Hall, of Craftsbury, Rev. Reuben Mason, of Westfield, Rev. Ora Pearson, of Barton, Rev. J. Clark, of Morgan, and Rev. L. S. French, of Coventry. The history of Bro. Chapin's labors among you, and the time and circumstances of his removal from this to the Church triumphant in Heaven, is familiar to most now present, and need not be recited here. He died in faith, November 27, 1850, aged about 60 years. His record is on high.\*

Soon your present minister came among you, in weakness and with much trembling, and without any expectation or intention of any thing like a permanent stay. But in the providence of God, I remain with you till this present time, having in the brief space of less than four years had the pleasure of witnessing two seasons of more than ordinary religious interest; of receiving sixty-four members to the church; of seeing this sanctuary remodded and improved; a neat and commodious parsonage erected, completed and paid for; and a sweet toned bell suspended on this belfry,† to call the people to the house of God; and their ability and disposition to devise and to do liberal things, clearly developed. To God be all the glory.

The Deacons of this Church have been as follows: the first deacon was Seth Eddy, who was elected to the office when the church was first organized. He was a man of faith and prayer, who used the office of deacon well. After a protracted season of suffering, he died, rejoicing in hope, Oct. 21, 1823.

On the 4th of October, 1810, Ephraim Strong was chosen deacon; and in December following, signified his acceptance of the office. Some time subsequently, he removed to Silver

\*Rev. William Arms Chapin was a native of Newport, N. H., where he was born December 8, 1770. He was the eighth of twelve children, all of whom became members of the same church with himself. It is said that he could repeat the A. S. Judy's shorter catechism before he had learned to read. At the age of twenty years, he became a subject of renewing grace, and soon after resolved upon becoming a minister of the gospel. He took his collegiate course at Dartmouth, in 18-2; he was settled in Craftsbury, where he remained twelve years; during which time they were added to his church. Having asked and received a dismission from Craftsbury, he came to Granville, and here finished his earthly course, just after the commencement of a process revivifying over which he greatly rejoiced, and in the midst of which his waiting spirit took its upward flight. His decease was consumption.

†The parsonage was built in the summer of 1822. The bell was procured and suspended in the belfry, in June 1824.

Lake, Pa., where he resided for some time. He is now supposed to be living in Hudson, Ohio. On the 27th of Sept., 1817, Aaron Farnham and William Conant were elected deacons. Dea. Faruham, in June, 1821, removed his relation from this to the church in Hardwick. Dea. Conant, having been, on the 18th of June, 1823, publicly ordained, remains with us to this day. Dea. Conant, having held the office alone for a considerable time, on the 14th of February, 1828, Bro. Frederick Ellsworth was chosen to serve with him. Dea. Ellsworth, after a few years of acceptable service, removed to the far west, leaving Dea. Conant again to serve alone. But in Oct., 1834, Col. Samuel Baker was duly elected ; since which time, a period of more than twenty years, Dea. Conant and Dea. Baker have been the deacons of this church.

Thus have we taken a bird's eye glance at the history of this branch of Zion, during the fifty years this day closing. More facts of an interesting character, we would gladly have mentioned, but for the difficulty of obtaining that accuracy of knowledge concerning them which seems desirable, and for the want of time. Gladly would we go back, and, as it were, live over again those precious revival seasons, and especially those of the six highly favored years,—“years of the right hand of the Most High,” long to be remembered. “Tell ye your children of them, and let your children tell their children, and their children another generation.” Nor should we forget to mention, and with gratitude to the great Head of the Church, that from this favored spot, from time to time, have gone forth missionaries of the cross, to labor for the benefit of those who had hitherto dwelt in the midst of pagan darkness. It would be interesting to describe the meetings and scenes connected with their departure ; but for this, our proposed limits will not suffice us. “Ask thy fathers and they will show thee, thy elders, and they will tell thee.”

In conclusion, observe, how changing and transitory are the things of Earth! What now of those who a century ago roamed through these forests, and deemed this soil their own? Long since have they disappeared, and their smoky wigwams are seen no more forever. They and theirs are lost in oblivion, never more to be known among the sons of men. But we may ask again: What of the noble adventurers, deemed the fathers and mothers of our town, who first began to clear these forests, and to erect here the habitations of civilized life? Their children—and of them but very few,—remain to tell of those times; but the parents, young and vigorous though in those days they were, have for the most part long since disappeared, and are known only in the memory of those deemed the old and gray headed among us.

And of the many Godly men who have, from time to time, been sent in hither by the great Head of the Church, to break to this people the bread of life; call to mind, as best you can, their names, and inquire, "Those fathers, where are they?"—Where are now Sparhawk, Strong, Worcester, Day, Fitch, Swift, Carpenter, Thompson, Cleveland, Kellogg, Smith, King, Waters, Wright, Leland, Collins, Rawson, the Parkers, Washburn, Lyman, Davis, Lawton, Bray, Bingham, Williston, Goddard, and the beloved Levi Parsons, and others whose names perhaps have escaped our notice, remembered by those now deemed the elders among us; where now are those men of God? Their memory lives, but we see them not again on earth. And if you come down to later times, where now are Mason, Kilby and Chapin? Gone forever from the scenes of earth,—gone, we doubt not, to a more exalted sphere of being and of action. Bayley and Hobart still live. Their barks, though shattered, still float upon the sea of time; whilst those who began with them the voyage of life, have, one after another, sunk beneath the waves. They too, with others who have ministered here, must soon leave the scenes of earth, and fol-

low those who have gone before to worlds unseen. Thus changeful and transitory are all things temporal.

Take up now and view, for a moment, the catalogue of this church. Oh, what a tale does it tell, of the instability of the things that are beneath the sun! Of the twenty-one persons, of whom this church was at first composed, who now remains save one highly esteemed mother in Israel, Mary Gates?\* Or, of the forty whose names were upon the church list at the close of the year 1805, whose name remains save Mary Gates alone? If now we proceed with our church catalogue, and add to the names already pronounced, those received during the succeeding five years; as we call the roll, Peggy Sherman, Samuel Wheelock, Betsey Wheelock, Patty Huntington, Thomas Tolman, Mary Ring, Mosely Clark, Parthena Clark, Betsey Conant, Dorothy Washburn, Elizabeth Cook, Achsah Tolman, Semantha Tolman, James Blanchard, Seba Stimson, Roxanna Tolman, Jemima Ring, Dorothy Page, Jane Cook, Mary Farwell, Augusta Stone, Harriet Ellsworth, Abigail Chamberlain and Mabel Ford,—24 in number;—not one remains to answer to the roll call, save Betsey Conant alone. True, a few others may still live; but if they live, they are not here. She alone of the twenty-four, is with us; and of the 74 who became members of this church during the first ten years of its existence, none now remain, save Mary Gates Babbitt and Betsey Conant.

Shall we now proceed for the period of another five years? Eliza Cook, Lucretia Cook, Philobe Stimson, Paul Mingo, Ruth Mingo, Eliphilet Sanborn, Anna Mitchel, William Conant, Mary Cowls, James Rollins, David Ring, Elisha Brown, Betsey Babcock, Nancy Sanborn, Anna Cate, Adolphus Morse, Lois Tolman, Ruth Conant, Dorothy Porter and Esther Cutler, twenty in all; three only remain to answer to their names, viz: Eliza Cook, Lincoln; Dorothy Porter and William Conant.

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\*The elder Mrs. Babbitt.

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Read again for 1816, Sylvia Blake, Joanna F. Brown, Patty Cowles, Bethiah Huntington and Anna Waugh ; every one gone.

If thus I should proceed and pronounce the names of the fifty-seven, who became members during the year 1817, we should find that fifty-one are no longer with us. Only six of the fifty-seven remain to answer, "here am I ;" while many are numbered with the dead.

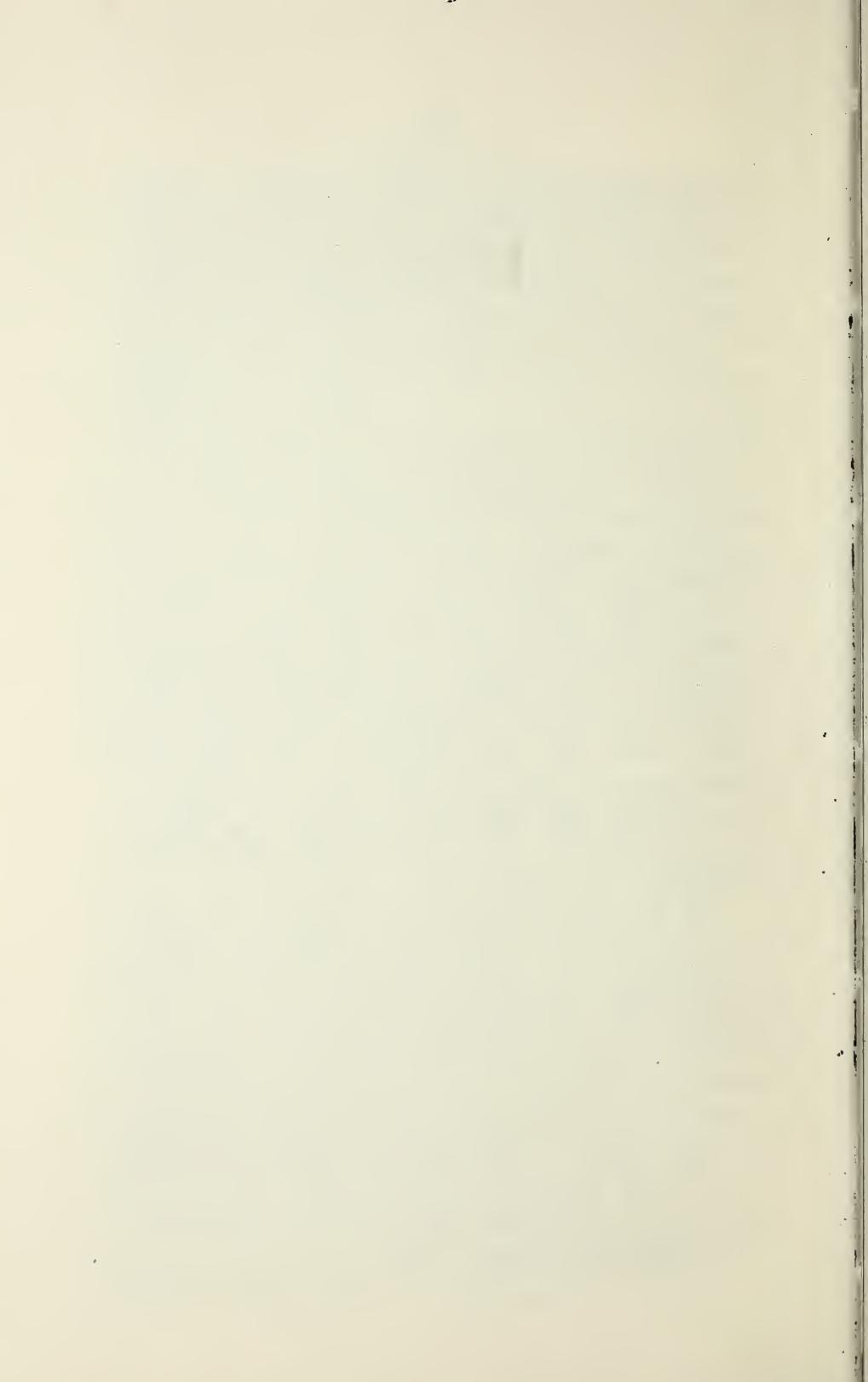
Similar is the fact with regard to most of the years of a much later date. Comparatively few are the names upon the church catalogue, written previous to the year 1850, not marked, excommunicated, dismissed or dead. And even since that date, several have ceased to be members with us here, and some have gone, we trust, to join the General Assembly and Church of the First Born, in Heaven. Thus pass away those of whom society on earth is composed. And thus pass the members of our churches, from place to place on earth, and anon from earth to worlds invisible—the greater part, we trust, "to fairer worlds on high."

Thus much of the past. And now what of the future ? To the first half century of the existence of this church we now bid a solemn Farewell. Upon the second we this day enter, but who of us shall live to see its end ? Ere it has half elapsed, these fathers and mothers, yea and most of those comparatively young, shall have gone hence to try the realities of the eternal state. Fifty years hence, and another generation will inherit here, and none, save perhaps here and there one, of those now in the morning of life, but who shall then be old, will live to rehearse to those younger in years, some of the transactions of the present day, as we now speak of those of a half century ago. And then, what shall be the moral and religious character of the generations yet to come ? How important the inquiry ! But the answer depends, at least, in a high degree, upon the faithfulness or unfaithfulness, of the men and women of the present time. What probably would have

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been the present condition of society in Greensboro', but for the piety, prayers and labors, of those who lived here fifty years and more ago? Is it nothing to us that this soil was early consecrated to God, that morning and evening sacrifice was offered in the log cabins of our fathers, that they revered and loved the God that made them, kept holy His sabbaths, and worshipped at His footstool? And is it nothing to the coming generations whether those of the present day are faithful or unfaithful, virtuous or vicious, devout or profane? Who shall say that the future character of those who may inhabit here, does not depend much upon the character, the faithfulness, the prayers and deeds, of the men and women of the present day? Will then those who are now upon the stage, act with reference to the welfare of generations yet unborn? As you have so freely received, see that ye as freely give. Transmit to future generations the rich blessings which your fathers have transmitted to you. May the institutions of the Gospel here be ever sustained. Here may the Church of Christ never cease to be as a city set upon a hill. Here may her members ever let their light shine. Here may thousands be born to glory, and here may there ever be a people holy unto the Lord, delighting in his fear and service.

Long live this branch of Zion. Upon it may showers of salvation oft descend in rich effusions. May there be ever and anon a lengthening of her cords and a strengthening of her stakes, until the day of the final appearing of her Great Head; may she shine "fair as the moon, clear as the sun, comely as Jerusalem, and (to her enemies) terrible as an army with banners." And from her ranks may thousands, having finished their course on earth, ascend to join the company of the redeemed in Heaven, and with them unite in ascribing "glory and honor, thanksgiving and power, to Him that sitteth on the Throne, and to the Lamb, forever and ever." AMEN.



# APPENDIX.

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## I.

The following miscellaneous matter, furnished by different individuals, is thought to be worth preserving :

### **Merchants, Mechanics and Professional Men of Greensboro'.**

*Merchants.*—The first were Ashbel Hale and Ephraim Strong, who, about the close of the last century, brought into the place a large stock of goods and commenced trade in a large bed-room in the house of Judge Stanley. In 1800, they built the large house now known as the Ellsworth house, and fitted up the south-west corner for a store, in which they did business two or three years, when they removed into the large store, which they had just completed, a little below the house, and much nearer the road. About the year 1805, Mr. Hale retired to his farm, and Mr. Strong continued trade alone for a few years, a part of which time, in his absence, the business was carried on for him by Mr. Peter Brown. That store has since been removed to the north rear of the house, and has recently been occupied as a furniture and chair shop. Next, as a merchant, came Mr. Joseph Chapman, who first traded in what was called the mill house, which stood between where is now the house of Mr. Samuel Ingalls and the grist mill. But in 1807, he built a store near where is now the Howard house, in which he traded till 1813, when he was succeeded in the same store by Thomas Tolman, Jr. After Mr. Tolman, the Chapman store was occupied by Geo. A. Morey; next by Richard Hill and Bela Chapman; next by Richard Hill; and next by Elias Stanley, who commenced trade in 1818. About this time, or a little previous, Seba Stimson traded for a while in the north part of the town, near where now lives Mr. James McLaren. At length, John T. Ewen erected a store on the ground where now stands the store of L. F. Waterman, in which, in 1825, he commenced trade as clerk for Mr. Edwards, of Hardwick street. In 1827, Levi Stevens, Elijah Austin, and Reuben Storrs commenced trade in the same store, and traded till 1830, when Andrew Hapgood leased the store, and employed Mr. Storrs about one year; after which Storrs & Langdon, having made some additions to the building, occupied it about two months, when, on the 9th of August, 1831, the store, with all its extensive stock of goods, together with the Town Records which were kept in the building, was destroyed by fire.

While Mr. Hapgood was trading in the store above mentioned, he erected a splendid and spacious store on the north side of the stream, where is now the store of Babbitt & Stimson, in which, in the spring of 1831, he commenced trade. But soon his health failed, and he sold to Abner Beard and F. A. Manson, who continued business for a time, and then closed up. Soon after the burning of the store of Storrs & Langdon, another good store building was erected on the same ground, in which C. W. and R. Storrs commenced trade. After a time, C. W. Storrs sold out his interest to L. F. Waterman, and business was carried on by Storrs & Waterman, and afterwards by L. F. W<sup>n</sup>.

terman & Co., and since in the same store by L. F. Waterman, Waterman & Williams, L. F. Waterman, John A Sawyer & Co., and L. F. Waterman, and is now carried on by Waterman & Ayers.

The Hapgood store, having stood for some time unoccupied, was, in 1838, purchased by A. C. Babbitt and W. T. Gleason, with a view to open it for trade. They had made some improvements, and were just about to fill it with goods, when, on the 6th of December, 1838, our village was again visited with a conflagration. The fire, which originated in the oat mill of Col. Levi Stevens, which stood near where is now the starch factory, spread every way and raged furiously, till it consumed seven or eight buildings, one of which was the store above mentioned. There was no insurance on any of the buildings, and the loss was greatly felt by the sufferers.

Some years after this, A. W. Williams and Samuel Ingalls opened a store in the east end of what was called the Ewen house, in the part of the building formerly called the bar-room. In that store they were afterwards succeeded by A. C. Babbitt. About this time, i. e., in the summer of 1851, Mr. Ingalls built another capacious store, on the corner where formerly stood the Hapgood store, and the same autumn business was commenced in it by himself and J. A. Sawyer, who, in the spring of 1853, sold out to A. C. Babbitt and Hamilton Stimson, by whom it is occupied at the present time.

*Mills, &c.*—The first saw-mill stood on the south side of the stream, at the same dam where the grist-mill now is. But it was soon removed down the stream, and rebuilt on the north side, near where is now the starch factory. On the south side, at the same dam, about the year 1804, Col. Asahel Washburn erected clothing works, in which he carried on the cloth dressing business, till about the year 1820, when, on leaving town, he let the establishment to Percival & Stimson, who carried on the business about two years, when it was purchased by Messrs. Dan and Jabez Pinney, and was kept in operation by Jabez Pinney until within a few years. The building has since been used by John Gilman for a trip-hammer shop; and more recently, first by Orrin Davis, and at present by Samuel Dow, as a sash and blind factory. The first grist-mill, built by Stanley, occupied pretty nearly the same ground where the grist-mill, owned by Col. Stevens, now is, which is the second mill on the same spot, already old, and should soon be succeeded by a third and better. At an early period, Dea. Farnham built a grist-mill near where Capt. Hill now lives, which for many years did a good business; afterwards owned by Seba Stimson and Capt. Hill. It has long since been suffered to go to decay. In 1804, Eli Austin set in operation the first carding machine ever run in Greensboro', and indeed within the present limits of this County, in the building now used for a wheelwright shop. He continued the business till 1810, when he sold to Col. Stevens, after which it was carried on by Col. Stevens, then by Stevens & Cutler, then by Nathan Cutler, and last by Nathan Cutler and David Howard, upon whose decease that business was discontinued.

*Mechanics.*—Joseph Stanley was the first blacksmith. His shop stood between where are now the grist-mill and shoe shop. Also, at an early date, Mr. Jacob Babbitt carried on blacksmithing in the north part of the town, on the farm now owned by Mr. John Aiken. In the village, since Mr. Stanley, there have been repeated changes in that branch of business, in which have been engaged successively, Eli Austin, David Ring, Elijah Austin, Otis E. Freeman, John Ranney, Otis E. Freeman, John Gilman, William B. Cutting, and at present Jesse C. Cochran.

In the boot and shoe business, have been engaged, at different periods, Richard B. Ewen, Aaron Hill, Casper Fug , Noah L. Patridge, Mosely Clark, Samuel Sabin, and J. N. Hutchins.

The first wheelwright was Joel Stimson, who, about the year 1820, commenced in the lower story of the carding machine building, in which the wheelwright business has since been carried on by Nathan Cutler, Nathan Cutler and David E. Howard, David E. Howard, Howard and J. O. Cutler, J. D. Cutler, J. O. Cutler and W. F. Howard, and now by Cushman & Co.

Just below the building originally used for cloth dressing, and recently for other purposes, upon the south side of the stream, about the year 1821, a tannery was built by R. B. Ewen, which he improved till 1824, since which time it has been worked by Weeks & Foster, Charles Clark, and recently by William Weeks. About the year 1829, an iron foundry was built and put in operation

for casting stoves, hollow ware, &c., by Edmund Freeman and E. Bennett. The establishment was destroyed by fire in the great conflagration of December, 1838, with the store, shoe shop, oat mill, dry house, and one dwelling, &c. Of tailors, saddlers, joiners, and other mechanics, of which there has been at different times quite a number, no account is furnished.

**Taverners.**—First, Timothy Stanley; next, Dr. Huntington, where Dea. Baker now lives; then R. B. Ewon, where Col. Stevens now lives; then Col. Stevens & Son, in the Caspian House, which was built in 1832; then J. G. Stanley, where Mr. Austin now lives; next, J. N. Stevens, in the Caspian House, now owned and occupied by B. S. Wilson.

**Professional Men.**—Of Lawyers, the first remembered is Moses Chase, who was here in 1799; afterwards, Joseph C. Bradley; and later, S. F. Taylor, —— Huntoon, Luke P. Poland, and last, Ebenezer C. Randall, who died suddenly at Montpelier while there as Representative, in 1850. The first physician who ever acted professionally in town, was Dr. Wm. Scott, in the family of Ashbel Shepard, in March, 1790. But of those who have resided here, are remembered as the more important, Dr. Samuel Huntington, Dr. Thompson, Dr. Moses Hibbard, Dr. Edward Clark, who died July 15, 1842, Dr. Dearborn, Dr. J. Wheclock, and at present Dr. Sumner Putnam, who commenced practice here in the spring of 1844.

## II.

The following was written by our aged friend, Col. Asahel Washburn, and published in the *Vt. Chronicle* of August 10, 1842. It is presumed that many will be interested in reading it, even in years still future :

### Sabbath Schools in Orleans County.—Their origin and early history.

**Messrs. BISHOP & TRACY:**—It is always pleasant to review the dealings of Providence with us, and his blessing upon Christian effort, especially when that effort has been connected with the good of children and youth. In looking back upon a long life, I am led to exclaim, “A word fitly spoken is like apples of gold in pictures of silver.” I allude here to a question proposed more than half a century ago, in an assembly of ministers of Christ in the State of Connecticut, (most of whom I trust are now in Heaven,) and related to me by one of its members. The question was this, “What shall we do to be more useful?” and the answer, “Do more for children and youth.” The question and reply were set home to my heart, and followed me for many years with their influence on my thoughts and actions. In removing from a more favored part of New England, where gospel privileges were fully enjoyed, into the town of Greensboro<sup>1</sup>, in the north part of Vermont, which was then comparatively a wilderness, and where the preached Gospel was seldom enjoyed, the question came home with more solemn emphasis, “What can I do here for the young and rising generation?” I would here state an interesting incident previous to the first settlement of this town. Two men \* exploring this wilderness, one of whom afterwards emigrated with his family thither, knelt upon the soil and prayed most earnestly that the town might be settled by a moral and religious people. The event showed in a great measure the answer to their prayers. A large proportion of the first settlers were professedly pious; among whom were three liberally educated, moral, and two of them pious men.<sup>†</sup> With these and others I frequently conversed on the great subject which lay near my heart. Having at the time never heard of Sabbath Schools, our

\*Ministers.

<sup>†</sup>Thomas Tolman, Esq., in early life a minister, and for a time pastor of the church in Cornwall, Vt.

<sup>‡</sup>E. Tolman, Esq., Ashbel Hale, Esq., and Dea. Ephraim Strong.

first effort was to go from house to house, with our children, to pray with them and instruct them in the Assembly's Catechism. This course was continued for two years or more. At length, one brother, alluding to my desires to benefit the young, said, "Perhaps we have stood in this brother's way too long, we will try to help him." At this time an influential sister in the church, who had not previously engaged with us in the work, led her children to my house on the Sabbath evening, requesting me to instruct them as I did my own children. From this period we date the commencement of a Sabbath School; for on the next Sabbath, in consequence of information given that instruction in the scriptures and catechism would be given publicly, the children came in like an overflowing stream. This was in June, 1814. The books which were committed to memory were, the Bible, various hymns, the Assembly's shorter catechism, and Watts', Wilbur's, and Emerson's catechisms. One of the educated men before alluded to,\* engaged in the Sabbath School with much interest. While hoarding his class recito in the Assembly's Catechism, on repeating the question, "What doth every sin deserve?" he was so much affected he could not finish hearing the class, and shortly after obtained hope in Christ. At the time to which I allude, the wilderness state of the country was so great that three bears were hunted and killed within half a mile of the school house in which our first Sabbath Schools were held. Yet the bears were not sent to devour the children, for it is a remarkable fact that for four or five years after the first establishment of our Sabbath School, containing more than five hundred children, no death occurred among the scholars. We were much assisted in our efforts, by the Hartford (Conn.) Auxiliary Bible Society, the Hamp-shire County (Mass.) Missionary Society, by Major Edward Hooker, Farmington, Conn., and Mr. Andrews, book binder, Hartford, Conn., in donations of books, &c. We formed a Sabbath School Union of eight different towns in the vicinity, and held frequent examinations of the schools. At one of the first of these general examinations, in a large barn fitted up for the occasion, where were present more than four hundred youth and children, the spirit of the Lord began to move on the minds of the assembled youth, and it was followed by a powerful revival of religion. It is an interesting fact, that of those families who had zealously labored in the Sabbath School, many, and in some instances all the members were sharers in the work; and as some of the first fruits, fifty-three were added to the church in Greensboro', in one year. The work spread more or less into all the towns belonging to our Union. At this time there were no ministers in these towns. From those associated in the first Sabbath School in Greensboro', nine missionaries have been sent to the heathen, and eight other ministers have been raised up, who are now laboring in our own land.† In the Sabbath School Union formed in the vicinity, was formed a mite society, for the benefit of the heathen children; for which object liberal contributions were made. I look upon this fact, and others connected with it, as evidence of the maturity of our system at that early day, convincing that it originated from God, and received his divine approbation.

And now I would say that though I have often been tired in the Sabbath School, I have never been tired of it, and I would exhort those on whom the burden now rests, to be faithful in this good work, knowing that great will be their reward in heaven. In view of the spread of this blessed work and the happy and glorious results which have followed, I would say with good old Simeon, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

SENEX.

\*Ashbel Hale, Esq.

†Probably referring to Rev. William Chamberlain, Messrs. John C. Ellsworth and Frederick Ellsworth and their wives, Miss Harriet Ellsworth, and Miss Lucinda Washburn, all sent to the Cherokees, and Mrs. Ward, late of the Ceylon mission, and Rev. William Walker, ordained a missionary to West Africa, at Greensboro', Sept. 4, 1841. The eight ministers mentioned as laboring in this country, were, probably, Rev. Marvin Grow, and Rev. Alden S. Bailey, Baptists: Rev. E. J. Scott, and Rev. John Foster, Episcopal Methodists; Rev. Orange Scott, Rev. Ephraim Scott, and Rev. Samuel G. Scott, Wesleyans; and Rev. Asahel Washburn, Congregationalist.—Rev. Bradley Cutler, congregationalist, was born here, but it is thought he was not a member of this school. Rev. Schuyler Chamberlain, methodist, then a lad, left town about the time the School was organized. But was not Rev. Nathan W. Scott a member?

Sabbath School instruction, then, it would seem, was introduced into this section earlier than anywhere else in Vermont, and some have supposed earlier than anywhere else in New England. It has been stated that the first Sabbath School was in Middlebury. But that was not commenced till 1815. The one in Greensboro' began in 1814. But were there no Sabbath Schools in New England previous to 1814? Mrs. Kiah Bayley, in her memoir, (the Pilgrim of ninety years,) speaks of Sabbath Schools at New Castle, Maine, as early as the year 1808.

### III.

#### Names of persons regarded as members of the Congregational Church in Greensboro', January 1, 1855.

<b>A.</b>	Sarah O. Chapin,* Lucy J. Chapin,* Jane E. Chapin,* John O. Chapin,* Romanus E. Crane, Asenah P. Crane, Hannah B. Curtis, Grace C. Cutting.	Wilbur F. Heward,* Rebecca T. Howard.*
<b>B.</b>	Mary G. Babbitt, Elisha Babbitt, Sally Babbitt, Ancil C. Babbitt, Sarah P. Babbitt, Dea. Samuel Baker, Mariada Baker, John W. H. Baker, Henry Blake, Joyce F. Blake, Mary Blake, George W. Blake, William W. Blake, Hortensia F. Blake, Franklin Blake, Esther H. Blake, Sylvia A. Blake, Bertha E. Blake, Fanny Bailey, Mary W. Bayley, Anna Blanchard,* Hazen M. Bingham,* Leonorina Bingham.*	Nathan Keniston, Abigail A. Keniston, Elliot F. Keniston.
<b>C.</b>	Dea. William Conant, Betsey Conant, Ebenezer T. Conant, Mary J. Conant, Mary E. Conant, Benjamin Comings, Mary H. Comings, Ann C. Comings, Samuel H. Comings, Joseph Clark, Clarissa Clark, Caroline H. Clark, Charles Cook, Caroline H. Cook, Betsie P. Cook, John B. Cook,	Arta Little, Eliza Cook Lincoln, George C. Lincoln,* William W. Lincoln, Maria T. Lincoln, Albert E. Lincoln.
<b>D.</b>	Hannah Dowe.*	
<b>E.</b>	John C. Ellsworth, Eliza Ellsworth, Oliver W. Ellsworth, Amanda Ellsworth, Charles Ellsworth,* Alexander Eaden, Isabella Eaden.	
<b>F.</b>	Charles B. Field, Marcoe C. Field, Charles Field, Caroline Field, Martha Faulds.	
<b>G.</b>	Koriah Glines, Joseph A. Goodrich, Octavia A. Goodrich.	
<b>H.</b>	Ashbel Hale, Patience Hale, Josiah Hale, Betsey P. Hale, George W. Hale, Ellen S. Hale, Abigail Huntington, Ellen S. Huntington, Eunice C. Huntington,*	
	James W. Haskell, Harriet N. Haskell,	
<b>I.</b>		
<b>J.</b>		
<b>K.</b>		
<b>L.</b>		
<b>M.</b>	Betsey J. Morey,* Ephraim L. Miles,* Mary M. Mann,* Matthew Marshall, Marion G. Marshall.	
<b>N.</b>	William M. Nisbett, Elizabeth M. Nisbett, Charles C. Noyes, Diana L. Noyes.	
<b>O.</b>	Dorothy L. Porter, John L. Porter, Mary J. Porter.	
<b>P.</b>		
<b>R.</b>	— Rollins, Maria Ring,* Folly Rand,* Sarah A. Randall, Mariam G. Randall.*	
<b>S.</b>	Lucy Stanley, Anna Scott,* Eleazer Scott, Olive Scott, Josiah N. Stevens, Roxana H. Stevens,	

Hamilton Stinson,  
Abigail G. Stinson  
Thomas Smith,  
Lydia Smith,  
Nancy K. Stone

August Tolman,  
Henry S. Tolman,  
Sarah E. Tolman

August F. Winslow,  
John P. Wallace,  
Jane O. Wallace,  
Timothy Walker,  
Asa R. Wright.\*

\* Nonresident.

## IV.

### Communion.

The Lord's Supper is administered quarterly, viz: on the first Sabbath in March, June, September, and December. This Church is accustomed to invite to its communion all persons who are in good and regular standing in other Evangelical Churches.

Candidates for admission to this Church are, in ordinary cases, required to stand propounded, at least one week previous to their being received.

The conditions of membership are, good moral character, satisfactory evidence of true piety, and a cheerful assent to the Articles of Faith and the Covenant.

Members of the Church are not to be tolerated in absenting themselves from the Communion without manifest necessity.

Members of this Church, on removing to another place, are required, in ordinary cases, to remove their relation to some Church in the vicinity of their residence; or, if there is no Church near where they live and with which they can unite, they are expected to report themselves frequently to this Church, (at least once a year,) and not to do so is regarded as a breach of that covenant in which they promise to submit themselves to the watch and discipline of Christ's Church on earth.

Except for the more public and scandalous offenses, members of this Church can be excommunicated only as the result of the regular process of disciplinary labor, the leading rules of which are given by our Savior, as recorded in Matthew, 18th chapter, 15, 16, and 17th verses. [See *Rules of Government and Discipline, adopted by this Church at the time of its organization: Church Records, vol. 1, page 3.*]

## V.

### Confession of Faith and Covenant.

#### CONFESSION OF FAITH.

**ART. 1.** We believe that there is one God, and one only, the Creator, Preserver, and Disposer of all worlds and beings; who is possessed of every perfection, both natural and moral, which can render him the object of supreme love, unreserved confidence and religious worship.

**ART. 2.** We believe that God exists in three persons, distinguished by the names of the Father, Son, and Holy Ghost or Holy Spirit.

**ART. 3.** We believe that the Books of the Old and New Testaments were given by inspiration of God, and that they contain a complete system of faith, and a perfect rule of life for mankind.

**Art. 4.** We believe that mankind are by nature enemies to a holy God, and entirely destitute of that holiness which his law requires, and that they will continue in this state until renewed by the mighty power of God.

**Art. 5.** We believe that mankind as sinners are justly exposed to endless misery, from which no goodness of theirs is sufficient to save them; and therefore if any are saved, it must be by the free, unmerited grace of God.

**Art. 6.** We believe that Jesus Christ has made an atonement for sin sufficient for any who cordially receive and trust in him as their Savior, and that God has engaged by a gracious promise to save all such persons.

**Art. 7.** We believe that water baptism and the Lord's Supper are sacraments designed for the use and improvement of all professing Christians, to the end of the world.

**Art. 8.** We believe that Christians ought to associate together in a Church form, for the purpose of having the ordinances of the Gospel regularly administered, and for watching over each other in love, for their perfecting in holiness.

**Art. 9.** Finally, we believe that there will be a Resurrection, of the just and of the unjust; and that there will be a day of Judgment, in which all must give an account of the deeds done in the body; and that the Righteous will enter Life Eternal, and the wicked will go away into Everlasting Punishment.

*Do you thus believe?*

### THE COVENANT.

You do now, in the presence of God, the holy angels, and this assembly, avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be your God; choosing God the Father for your father, God the Son for your almighty intercessor and redeemer, and God the Holy Ghost for your sanctifier and comforter. You deeply lament the corruption of your own heart, and all your past transgressions, and humbly rest upon the righteousness of Christ alone for pardon of your sins, and acceptance with God. You sincerely take God's word to be the only rule of your faith and practice, and do promise by the assistance of his grace to adorn the doctrine of God your Savior in all things; that you will be meek and gentle towards your enemies, kind to your neighbors, honest in your dealings, and benevolent to all mankind; that you will exercise no bitterness in the families in which you may live; that you will daily maintain secret prayer; that you will reverence the holy Sabbath, and live in a strict attendance on all the ordinances and worship of God's house. You further solemnly promise that (whenever you shall be at the head of a family,) you will maintain social prayer, morning and evening, with your family; and that you will give to those who are, or may be committed to your care, a religious education. You further promise that you will constantly watch over the members of the Church, according to the rules and discipline of Christ's house; and that you will cheerfully submit to the same, "lest you suffer sin upon a brother." You also promise that in all things respecting inward exercises of heart, and holiness of life, you will pattern after Jesus Christ, the great example of his people; praying always that God will work in you that which is well pleasing in his sight, through Jesus Christ, our Lord, to whom be glory forever. Amen.

*Do you thus covenant and engage?*

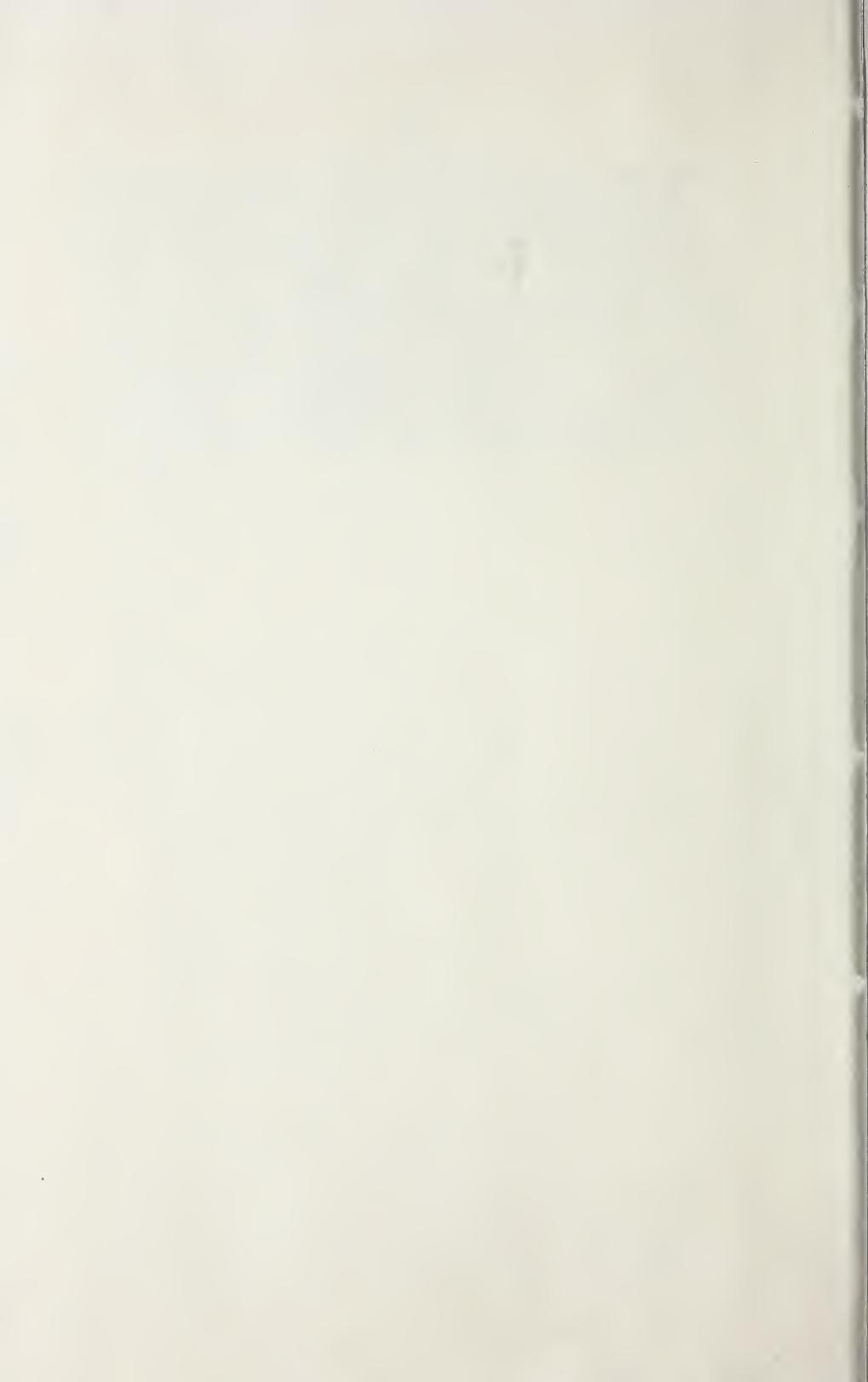
(The ordinance of Baptism may here be administered, and the members of the Church arise.)

### FORM OF ADMISSION.

As you have now professed your faith in Christ, and made a solemn covenant with God and this Church, we the members of this Church do cordially receive you to our communion, acknowledging you to be members of the Church of Christ in general and of this branch of it in particular, and hence entitled to its privileges. We welcome you to this fellowship with us in the blessings of the

gospel; and on our part engage to watch over you, and seek your edification, as long as you shall continue among us. Should you have occasion to remove, it will be your duty to seek, and ours to grant, a recommendation to another Church; for hereafter you cannot withdraw from the watch and communion of the saints without a breach of covenant. And now, beloved in the Lord, let it be impressed upon your minds that you have entered into solemn obligations from which you can not escape. Wherever you go, these vows will be upon you. They will follow you to the bar of God. You can never again be as you have been. You have unalterably committed yourselves, and henceforth you must be the servants of God. Hereafter the eyes of the world will be upon you; and as you demean yourselves, so religion will be honored or disgraced. If you walk worthy of your profession, you will be a credit and a comfort to us; but if otherwise, it will be an occasion of grief and reproach. "But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak." May the Lord guide and preserve you till death, and at last receive you and us to that blessed world where our love and joy shall be forever perfect. Amen.





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